

CERTIFICATE OF APPRECIATION

for

I Ketut Ardhana

as Invited Speaker in the 2nd International Symposium on Religious Life (ISRL) entitled
Religion in a Divided, Multicultural World: Moderation, Fragmentation and Radicalization
held in Yogyakarta, Indonesia, on November 6-9, 2018.

Yours truly,



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KASIMAN: THE BALINESE PALACE AND TEMPLE IN A GLOBALISED WORLD¹

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Abstract

As in other parts of the Indonesian countries, the Balinese has its-own local wisdom, rooted in a long era since prehistoric, the classical, and the modern times. Since the Balinese communities have much influenced not only by the Chinese culture, but also by the Indian tradition and culture since in the beginning of the first century. This development marked a new era of the Balinese life. Due to the fast process of globalization, it has accordingly affected the dynamics of the daily life that affected certain changes not only in terms of social, cultural, economic changes, but also in terms of political aspect.

The Balinese have established the concept of palace and temple in order to be able in anticipating any issues related to the foreign culture. Therefore, there are some pertinent questions that need to be addressed in this paper. Firstly, how can we understand the palace and temple in the Balinese society? Secondly, what kind of factors that have strongly changed the existence of the local Balinese palace and temple? Thirdly, how do the Balinese, the local entrepreneurs, and the local government in facing many issues in terms of globalisation? It is expected that through this paper it will have a better understanding about the existence of the Balinese palace and temple in a globalised world.

Keywords: *local wisdom, religion, rituals, and Kasiman-Bali*

I. Introduction

In some countries in Southeast Asia, traditional institutions have played a significant role in the context of creating of nation-state building that can be seen not only at the past time, but also in the modern times. The people in Thailand in Asia and also the British in England- Europe have witnessed the dynamics of culture and their society. However, not all of the countries in the regions have been successfully in maintaining their social and cultural capitals (Leushuis, 2014) in relation to the social, cultural, economic, and political aspects of the local people (see: Coleman, 1988 and Ardhana and Maunati. 2015).

Kasiman is the name of the state or traditional state in the past of the Balinese history which its power to the whole of the Bali region. The Dutch colonial rule acknowledged the Kasiman power and it was even a foreign subandar, or harbour chief, Mads Johansen Lange from Denmark who worked at Kuta as the Bali harbour was appointed by the king or raja of Kasiman

¹ Paper presented at the International Conference on “Religion in a Divided Multicultural World: Moderation, Fragmentation and Radicalization”. Held by International Symposium on Religious Life (ISRL) in cooperation with the Indonesian Ministry of Religious Affairs at Hotel Novotel Yogyakarta, Jalan Jenderal Sudirman no.89, Terban, Gondokusuman Yogyakarta, Indonesia Yogyakarta: November 6-9, 2018.

in the nineteenth century. From this picture, it can be said that the Kasiman palace was tolerant with other ethnic group and allowed him to be a subandar in Bali. Today, Denpasar in particular, and Bali in general, as a multicultural society, in which many ethnic groups live in there. Though as a multicultural society, but the dominant ethnic group in Bali is the Balinese. If we can see in the modern Balinese life it still cannot be separated from *adat* and religion. In other words, it cannot be separated one to each other. The situation of *adat* and religion relationship, is different in compared to other community in the Indonesian archipelago (an analysis for a community development, see: Christenson, 1982). Since the increasing issues related to daily life of the people the discussion with other ethnic groups and different religious beliefs is a must.

Today, the Kasiman palace is located in Denpasar city, Bali Indonesia. The palace is well-known as *Puri* (from Sanskrit and Balinese word that is *pur* meaning fort). The palace Kasiman that played a significant role in the traditional period, the revolutionary period until at the present day of the modern Balinese culture. The City of Denpasar is one of the world heritage city that has been acknowledged by the Unesco and to what extent the dynamics of cultural tradition in Denpasar is relevant with the idea of Denpasar as a cultural heritage city (Ardhana, 2014, Giffinger, et al. 2007). The Kasiman palace played a major role not only in terms of the past social, cultural, economic, law and political aspects in the past time, but also in the present time. Though the palace had apolitical aspect, for instance, in the past, but it has changed the role of the palace in terms of political aspect at the present time. Since the Dutch colonial power already colonized the Balinese palace, it meant that any political influences already taken over by the Dutch after they successfully attacked the Balinese palace in the early of the twentieth century. Despite of that, it does not mean that there is no authority that has been conducted by the Kasiman palace until at the present time.

In the past of the Balinese history, according to the historical notes the Kasiman palace as a representative of the Badung kingdom in the 19th century played a hegemonial power in South Bali. The traditional structure of the Balinese kingdom so strong in which the king of Badung was accompanied by the outmost Balinese priests in recommending any decisions to their people in the Badung region. Therefore, it is not surprising if the regions of the Badung kingdom so big particularly in the Southern parts of Bali, such as Pedungan, Tuban, Jimbaran, Sanur, Kuta, and etc to mention a few. There are still many archaeological and historical evidences such as tangible and intangible culture namely temples building, archaeological sites, myths, and other beliefs that show the regions were a part of the Badung kingdom. In those regions there are also many other ethnic groups such as the Javanese, the Madurese who contributed to the Kasiman palace so that they were awarded lands to be used in temporary times for their life. It was event, they build mosques to be used for praying for the Muslim ethnic group coming from outside Bali.

It other words, it can be said, that in the regions that give some facts that those regions were a part of the Badung kingdom under the king of Kasiman. It is quiet true, that the Kasiman palace does not play any major role in political aspect, since the creation of the Indonesian state in the year 1945. However, it can be said that the Kasiman palace still has its traditional

Comment [A1]:

authorities, which are still acknowledged by the people of Badung and religious and political figures as in the previous period.

The significant questions are how does this happen, and to what extent this situation has caused any social changes, and how the people react and anticipate it, and how those of social and cultural capitals are meaningful for those people in order to be able to maintain and preserve their cultural tradition not only in a short term, but also in a long term in the context of sustainable community development. These are some question that will be analysed in this paper in order to have a better understanding about the palace and temple at the present time in relation to cultural heritage management (Zaenuddin, 2016). Therefore, through this paper, I will focus the analysis as follows: Firstly, palace and temple in the context of cultural and economic dynamic in the Balinese community. Secondly, palace and temple in the context of changes and continuities. Thirdly, power and authority in Balinese community.

II. Palace and Temple in the Context of Cultural and Political Dynamics in the Balinese Community

Not many people understand very well about of the meaning of the palace and temple in the religious and political dynamics in everyday life of the Balinese, since there is a mixture between traditional values called as *adat* and the religious aspects that coming from outside Bali. Therefore, there are two concepts that actually existing in the society, that are the meaning of spirituality and religiousity. It means that spirituality already existed in the heart of the people before they knew the religious ideology in the communities, and religiousity is created through the religions coming from the outside of the region. Regarding this aspect, we can see in the long dynamics of the Balinese history in particular, and in Indonesian history in general. Therefore, it can be said that spirituality itself had been already existed in a long time before the arrival of the Hinduism, Islam, Christian in the Indonesian archipelago. However, the spirituality itself in certain aspects had been manipulated by the existence of the religions. Hindu, for instance, already arrived in the fourth century and this religion developed in the 10th—11th century, in the Kediri period in East Java. This development caused the emergence of the Javanese and Hindu cultural tradition. From the historical perspective, it can be noted that the religions itself had been manipulated by the certain traditional figures both not only in the traditional time, but also in the modern times.

Though the Indonesian independence has been already proclaimed in August 17, 1945, however it does not mean that all of the traditional cultural traditions have been extremely changed. It means that the traditional system in certain parts still existing. It is even the traditional system that are rich in the traditional Balinese palaces were used not only in terms of socio and cultural aspects, but also in terms of political aspect. It was even, the palace was used as a buffer in Bali in the period of revolution times. This happened not only in Bali in particular, but also in Java in general. One example, was the role of the Javanese palace, called *kraton* Yogyakarta took a significant part in the period of Indonesian revolution after the proclamation

of Independence. From this picture, it can be said that the palace still playing a significant role not only in the traditional, but also in the modern period.

This causes certain conflict amongst the local people, in which some of them were supporters of the Dutch, while the other were pro Republic. The role of the traditional Balinese *puris* were significant in attracting the local people as the followers of the Republican movement. This can be understood since there were many cultural assets that can be useful for the traditional Balinese *puris* in encouraging the Republican movement, particularly in the context of palace and temple relationship. The palace itself as a symbol of the Balinese buffer in protecting its cultural tradition, in which the palace itself is surrounded by walls that separate the daily Balinese life and the Balinese elites. In this context, the *puri* itself has political meaning for the Balinese, in which in the past where a king or a traditional Balinese ruler lived.

From this picture, it can be said that there is close relationship between the political figure interest and the financial that they contribute to both the *banjar* and the temple. In some cases, there are some crucial issues related to the financial helps in the forms of gamelan music, building constructions and the like, that are contributed by the political figures both personally in the cities and in the villages. The aims are to strengthen the relationship between the political figures and their followers both in the cities and in the villages, particularly in connection with the election days.

III. Palace and Temple in Bali: Challenges and Response

3.1 Palace, Temple and Its Symbolic Meaning

Palace, where the traditional Balinese rulers or king lived in the past time, and temple means where the Gods are worshipped in the Balinese society. Both the palace and the temple has strong relationship with the Indian or Indic culture. The worships that are held in the temples are significantly perceived by the Balinese in Bali in particular, who already in their based on their tradition since in prehistoric until at the modern times and also for the Balinese who stay outside Bali, such as in Lampung (in Sumatra), Menado (in Sulawesi or Celebes), Central Kalimantan and other regions. They migrated there in the context of transmigration program, that has been held under the New Order regime in the 1970s-1980s. The palaces can be traced back more in the long history of the Balinese history, particularly in the 9th to 11th century, called the Classical Balinese history. In addition to the palaces, there also the temples. Those temples have been established not only in Bali, but also outside Bali as well. There are no clear notes to what extent the relationship between the political figure and the temples in outside Bali, but there are certain notes in accordance with the relationship between the political figures and the temples in Bali.

3.2 Palace and Temple as a Cultural Buffer

Indonesian independence has been already proclaimed in August 17, 1945. Despite of that, it does not mean that all of the traditional cultural traditions have been drastically changed. It seems that the traditional system in certain parts still existing. It is even the traditional system that are rich in the traditional Balinese palaces were used not only in terms of socio and cultural aspects, but also in terms of political aspect.

It can be said that as a buffer for the Balinese culture in the period of revolution times. The similar political situation is happened not only in Bali in particular, but also in Java in general. The role of the Javanese palace, called *kraton* Yogyakarta took a significant part in the period of Indonesian revolution after the proclamation of Independence. It can be said that the palace still playing a significant role not only in the traditional, but also in the modern period.

3.3 Puri Kasiman: Palace, Temple and Political Ideologies

The palace itself has its political and religious ties with the certain temples, called the *Pura Desa* or *Bale Agung* or other temples in the regions. The *Pura Desa* is a place where the God Brahma is worshipped and this temple has its religious supporters or followers from the certain *banjar*. Each *banjar* has around 150-250 members, as a smallest unit in the district level. The Banjar member commonly come and pray in the temple in certain day of the celebration in the temple. Most of the *banjar* members come and bring their offerings together and they show their loyalty to the God in the temple. In addition to this, the temple has the religious meaning for the Balinese in general. Therefore, it is not surprising, if certain Balinese political figures make use this opportunity to help the members of the *banjar* for political interest and purposes. The financial helps are addressed not only to *banjar*, but also to the temple as well.

IV. Power and Authority in the Balinese Community

4.1 The Downfall of the Balinese Palace: The Role of the Puri Kasiman

Since after the Indonesian independence, the Dutch still trying to intervene the Indonesian state, but in fact, this political development much influenced the unstable situation in the grass roots, particularly on how the people struggle together with the traditional elites, based on the traditional Balinese palace. It does not mean that all of the traditional Balinese palaces cooperated together pro the Republic, since some of them were pro the Dutch. On the one hand, it seems some of the people still loyal to their previous kings in the traditional palace, though its power and authority was not strong in compared to the pre Balinese war in the 1906, as happened in Denpasar, in the period of called the *puputan* meaning the end, not under the Dutch colonial power.

Some of the Balinese palaces were actually pro the Dutch. Meanwhile, there are also other palaces that were anti-Dutch colonial regime. The Puri Kasiman for instance as an instance for the Balinese palace which was anti the Dutch. It was even, the political figures of the Kasiman palace were pro the Republic groups who worked together against the Dutch power. It

was particularly after the Indonesian Independence in which the national struggle was still continued in Bali as well as other parts of the Indonesian regions. In the palace of Kasiman for an example, the youth Balinese struggle held a meeting on how to fight against the Dutch and also the Japanese. Both the Dutch and the Japanese believed on how the strong struggles of the Balinese youth against them.

The Dutch much learnt from their military experiences at the beginning of the nineteenth century until at end of the twentieth century, when they attacked Aceh who most of them were Muslims. The Muslims in Aceh struggle against the Dutch based on their religious beliefs in accordance with the holy war, came from the religious Islamic ideology. Based on these military and political experiences in Aceh, it seems that the Dutch would have more important experiences to wage in the war against Balinese youth, that the ideological concepts of war based on the Hindu religion philosophy. It can be said that both the holy war concepts both in Aceh and in Bali were based on the religious beliefs either Islam and Hindu religion. From this picture, it seems that there is a close relationship between Islam and Hindu in Bali in particular and in Indonesia in general.

It is not surprising, due to the close relationship between the Balinese who are Hindu and the Muslims, particularly from East Java in the nineteenth century, in which the Muslim took a part in the Balinese wars as soldiers against the Dutch regime, it was easier for the Muslims in Bali to get the lands to be built certain villages or kampongs in the Southern parts of Bali such as Kampung Kepaon in Badung, Kampung Kusamba in Klungkung and other regions in Bali. The lands had been awarded by the Balinese palaces to the Muslims who already collaborated with the Balinese political figures in the Balinese palace against the Dutch in the colonial era in Bali.

It can be said that though the Balinese palaces were characteristic with traditional symbols and primordialism, but in fact, some of the Balinese political figures can be considered as the nationalist struggle who played a significant role in the Bali colonial times. It is not surprising, if after the Indonesian Independence, in which many political powers were under the Indonesian state, but it does not mean that the political figures in the Balinese palaces have lost their authorities in accordance with the Balinese cultural tradition that already rooted in the Balinese history.

4.2 Puri Kasiman: Between State and Nation in the Balinese Community

Most of the *banjar* members come and bring their offerings together and they show their loyalty to the God in the temple. In the past time of the Balinese history, the Balinese people who lived in the region of Kasiman in Badung, brought also certain offerings and loyalties in the form of rice and other agricultural products to the Balinese palaces. The palace of Kasiman is considered a prominent Balinese palace until at the present time. Therefore, the single political figure is considered to play a major role in relation to his authority in managing the local villages and also certain temples based on the Hindu religious beliefs and local Balinese cultures.

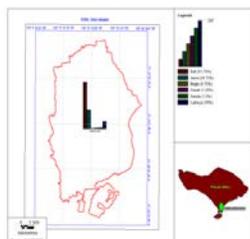
Not only to the palaces, but also they brought these things to the temples as an indicator that those people how are loyal to the palace and to the temples. In addition to this, the temple has the religious meaning for the Balinese in general. Therefore, it is not surprising, if certain Balinese political figures make use this opportunity to help the members of the *banjar* for political interest and purposes. The financial helps are addressed not only to *banjar*, but also to the temple as well. In some parts, this process gives some impacts to the development of the Balinese communities, both positively and negatively. For the positive impacts, this of course will give contribution to the Balinese culture not only in short term, but also in the long term. For the negative impacts, it will affect the Balinese culture and tradition in which this process will decrease the significant role of the Balinese palaces. Whatever the case, the Balinese palaces will exist in the long time, as long as the political figures of the palaces can maintain and preserve the Balinese culture.

One of the negative impacts namely the common people have some crucial problems in accordance with how the Balinese people in conducting his ceremonies and ritual in the modern or postmodern times. It can be understood since there are many issues related on how to have not complicated ceremonies and ritual, but they postmodern Balinese who most of the millennial generation, who was born in the 1980s and in the 1990s do want to have the simple and rational ceremonies and ritual activities. For the noblemen as the Have groups, they will continue the ceremonies and rituals as done in the previous time. But, for the do not Have, they will ignore these conventional ceremonies and ritual processes in the Balinese societies. Therefore, there emerge some conflict amongst the Balinese horizontally and vertically. The certain groups from the certain Balinese palaces, who want to get benefit from this conflict situation, accordingly will come to the village to offer financial helps so that those people will be aware that the noblemen have helped them in the religious and rituals activities. The palaces who want to get the benefit from this conflict will help them financially to hold the mass religious and ritual activities.

4.3 The Balinese and Other Ethnic Group in the Context of Nation-State Building

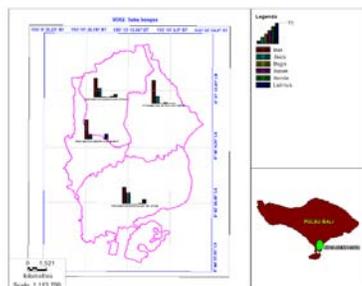
There are emerging issues related to the daily life of the people in Denpasar in particular, and in Bali in general. The issues of daily life of the people such as the social un-justice, poverty, social, cultural and religious conflicts have become significant issues that the palace of Kasiman has to face together with the people and their political figures that need to be solved. It is not surprising, since the government officials were absent in trying to give an alternative solution to the people in the region (see: Evans, 1997). Though the Indonesian state already proclaimed, in certain above cases emerge that need to be discussed on how the people could be live side by side and they can provide their prosperity in a modern Indonesian state.

Map 1: The Respondent Composition based on Ethnicity I Denpasar



Source: Survey in Denpasar, 2018

Map 2: The Respondent Composition based on Ethnicity in Denpasar in four districts in Denpasar



Source: Survey in Denpasar, 2018

However, in some cases as already mentioned that on the one hand, the state was absent in order to be able to give alternative solution, but on the other hand, certain social and cultural communities are trying to discuss with other partners together with the leading figure of the Kasiman palace. It is important to discuss the role of Kasiman palace in relation to the nation-state building in the present time.

Therefore, it is not surprising that many people of the Badung region ask help from the Kasiman political figure to be able to help them in the case of social and cultural un-justice, social, cultural and political conflicts both horizontal and vertical amongst the people in the region. For instance, on how the people has big issues in terms of religious and ritual ceremonies in the community. Some of them already sold their lands in order to be able to hold religious and ritual activities such cremation, temple festivals and the like. For the family who held cremation ceremony for instance, they are so sad that want to hold the ceremony in the hope that the beloved people would get the good place in the heaven. However, in fact many the family members conflicted one to each other due to the lands that have been sold, and they had debts due to the expensive price of the offerings that have to be bought in the certain houses of the priests, called *gerias*.

In the past, the Kasiman palace who had a leading figure in religious and ritual ceremonies could ask give advices to the *gerias* in order to able to conduct the ceremonies in harmonious and peaceful ways. However, at the present time, there is no king any longer, therefore, the *geris* do not get advices from the legitimate authority either from the palace and the local government. The prices of the offering have been decided by the offering seller in the *gerias*. These expensive prices have become “a burden” for the people in Denpasar in particular and in Bali in general. There are many cases, in which the no have cannot do the ceremonies due the expensive of the offerings that had been given by the offerings seller in the certain *gerias*.

Due to this problems, it can be showed on how certain crucial phenomena emerged in relation to the identical changes from Hindu become other religious belief followers in Bali in general. It is even aid the decrease of the Balinese Hindu in certain places in Bali. In addition to this, in order to have an alternative solution, certain communities have tried to give an alternative solution in solving the issues. In certain places in Denpasar in particular and in Bali in general already established cremation palaces. However, it also becomes an issue in which the ceremonies in the new established cremations places could be destroy the *adat* and *istiadat* norms in which stressing the togetherness and social cohesion in the Balinese society (cf. Ardhana, et al. 2018). However, on the one hand, it is argued that the Balinese style of life is different in compared to the past. Most of them worked in the tourism industry sectors. On the other hand, it is argued that Bali has no other natural resources, but only the Balinese culture itself become significant capitals to develop the Balinese tradition and culture in a sustainable way not only in the present time, but also for the future time. Therefore, the joint work has become significant that the local government, the *adat* communities and the common people need work together in a synergic way.

No	Ethnicity	Percentage	Some problems in accordance with the ritual and religious activities in Denpasar								total
			Financial	Lands	Family	Adat Institution/ regulation and the communities	Private sector	government	Other religions	others	
1.	Baline		141	51	44	40	3	1	1	4	200

	se	%	70.5	25.5	22	20	1.5	0.5	0.5	2	
2.	Javanese		24	31	6	8	0	0	0	3	59
		%	40.68	52.54	10.17	13.56	0.00	0.00	0.00	5.08	
3.	Buginese		0	0	0	0	0	0	0	0	-
		%	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
4.	Sasak people		2	1	1	1	0	0	0	0	4
		%	50	25	25	25	0	0	0	0	
5.	Sundanese		1	0	1	0	0	0	0	1	3
		%	33.33	0.00	33.33	0.00	0.00	0.00	0.00	33.33	
6.	Others		15	5	7	1	0	0	0	2	23
		%	65.22	21.74	30.43	4.35	0.00	0.00	0.00	8.70	
Total			183	88	59	50	3	1	1	10	289
			63.32	30.45	20.42	17.30	1.04	0.35	0.35	3.46	

No	ethnicity	Percentage	Solution of the problems							Total
			Family	Palace / puri	community	government	Private sector	FKU B (Religious communities)	others	
1.	Baline		141	4	53	21	6	4	12	199

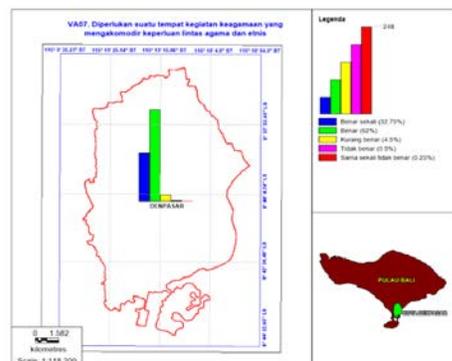
	se	%	70.85	2.01	26.63	10.55	3.02	2.01	6.03	
2.	Javane se		22	2	22	6	5	3	7	60
		%	36.67	3.33	36.67	10.00	8.33	5.00	11.67	
3.	Bugine se		0	0	0	0	0	0	0	-
		%	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0
4.	Sasak people		4	0	2	0	0	0	0	4
		%	100.00	0.00	50.00	0.00	0.00	0.00	0.00	
5.	Sunda nese		2	0	1	0	0	0	0	3
		%	66.67	0.00	33.33	0.00	0.00	0.00	0.00	
6.	Others		18	0	3	4	0	0	1	24
		%	75.00	0.00	12.50	16.67	0.00	0.00	4.17	
Total			187	6	81	31	11	7	20	290
	%		64.48	2.07	27.93	10.69	3.79	2.41	6.90	

No	ethnici ty	Percen tage	Ethnicity based on economic qualification in Denpasar						Total
			Baline se	Javan ese	Bugine se	Sasak people	Sunda nese	Others	
1.	Baline se		185	44	0	0	7	26	247
		%	0.75	0.18	0.00	0.00	0.03	0.11	
2.	Javane se		65	27	1	0	1	12	99
		%	0.27	0.01	0.00	0.01	0.12	0.27	
3.	Bugine		3	1	0	0	0	0	3

	se	%	1.00	0.33	0.00	0.00	0.00	0.00	
4.	Sasak people		4	2	0	0	0	0	5
		%	0.80	0.40	0.00	0.00	0.00	0.00	
5.	Sundanese		5	1	0	0	0	1	6
		%	0.83	0.17	0.00	0.00	0.00	0.17	
6.	Others		34	4	0	0	1	12	40
		%	0.85	0.10	0.00	0.00	0.03	0.30	
Total			296	79	1	0	9	51	400
	%		0.74	0.20	0.00	0.00	0.02	0.13	

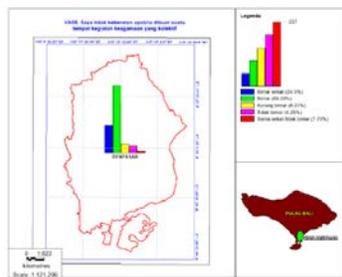
Source: Survey in Denpasar, 2018

In a review that has been conducted in Denpasar (September 2018) shows that most of the people based on the various religions in Denpasar are agree to have one place for any ritual and religious activities in Denpasar (97%)

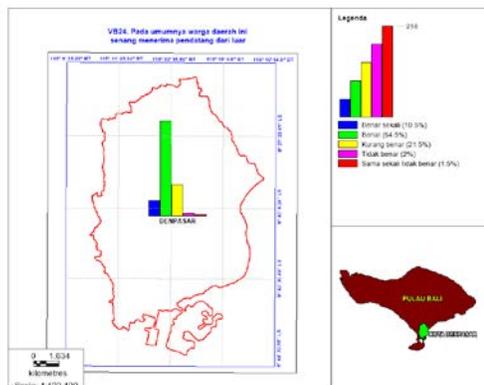


Source: The Social Mapping, held by UNHI-LIPI, 2018.

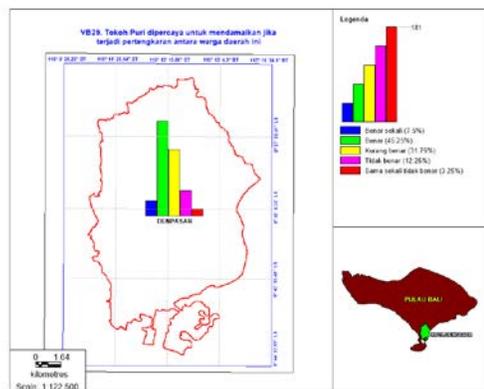
The place will be used for the interreligious activities (94%), for religious activities (80%) and wish to use it ((73,3%).



Source: The Social Mapping, held by UNHI-LIPI, 2018.



Source: The Social Mapping, held by UNHI-LIPI, 2018



Source: The Social Mapping, held by UNHI-LIPI, 2018.

V. Conclusion

To sum up it can be said that Kasiman palace is in the previous time as a kingdom of Bali and located nowadays in Denpasar City, Bali. The Kasiman palace not only played a major role in the past of Balinese history, but also at the present time. In the past, the Kasiman palace had a political power, but at the recent time, it does not mean that the palace lost everything, since the traditional authority still in the hand of the political elite figures from the palace of Kasiman. It is very interesting, though the Dutch robbed the political power, later is a part of the Indonesian state, however the Kasiman palace still has its traditional authority. In other words, it means that the Kasiman palace has been still acknowledged its authority amongst the Balinese people, particularly in the southern part of Bali.

The Balinese in Denpasar in particular and in Bali in general, who are Hindu have certain crucial problems due to the global and tourist development in the recent time (for reference, see: Bracken, 2015). They are now in the cross roads and need to have a solution in accordance with their life problems that need attention not only from the state, local government, its entrepreneurs

and also from the members of the communities. The specific and crucial issues are perceived as a threat of their life is accordance with the religious and ritual activities both in terms of happiness (see for an example, Dolan, 2014), and sadness (*suka dan duka activities*) in one place for not only the Balinese who are Hindu, but also for other ethnic groups non Hindu living in Bali or other places. The Kasiman palace has proposed a land that can be used for this kind of activities and its management can be done professional work together between the local government, entrepreneurs, and members of communities.

They perceive as an urgent, since the daily Balinese style of life is different in compared to the past. This part has been a concern of the Kasiman palace which was an outstanding palace in the past of Balinese history, and until at the present time is still appreciated by the Balinese, since the commitment of the political elite figures that still played a significant role in the Balinese tradition and cultural development.

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